generosity, affection, loyalty, self-giving; it takes up
altruism as it takes up egoism, sacrifices itself as well
.as destroys others; and in all its acts there is the
.same passion for life-affirmation, the same force of
action and fulfilment. This character of vital being
and its trend of existence in which what we term
good and evil are items but not the mainspring, is
evident in subhuman life; in the human being, since
.there a mental, moral and psychic discernment has
.developed, it is subjected to control or to camouflage,
but it does not change its character. The vital being
.and its life-force and their drive towards self-
affirmation are, in the absence of an overt action
of soul-power and spiritual power, Atmashakti,
Nature's chief means of effectuation, and without its
support neither mind nor body can utilise their
possibilities or realise their aim here in existence. It
is only if the inner or true vital being replaces the
outer life-personality that the drive of the vital ego
'can be wholly overcome and the life-force become
the servant of the soul and a powerful instrumen-
tation for the action of our true spiritual being.

This then is the origin and nature of error,
falsehood, wrong and evil in the consciousness and

will of the individual; a limited consciousness
growing out of nescience is the source of error, a
personal attachment to the limitation and the error
born of it the source of falsity, a wrong consciousness
governed by the life-ego the source of evil. But it is
evident that their relative existence is only a
phenomenon thrown up by the cosmic Force in its